Islamic Academy of Coventry

Sīrah of Muḥammad صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ

Part 18
The Battle of Uḥud (II)

Maulānā Ebrahim Noor



Sīrah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ
Part 18 – The Battle of Uḥud (II)
1st Edition – 2020

Images courtesy of islamiclandmarks.com, emadphoto.com & Binimad al-Ateeqi

Islamic Academy of Coventry
83-87 Cambridge Street
Coventry CV1 5HU
www.Islamicacademycoventry.org
Islamicacademycoventry@hotmail.com

Contents



Introduction

The Quraysh had set out from Makkah, with an army three thousand strong and camped outside Madīnah. The uncle of Rasūlullāh ﷺ, ʿAbbās رَضِيَ ٱللَّٰهُ عَنْهُ, sent a Messenger to him, with news of the Quryashi plan.

Rasūlullāh ﷺ held a meeting with the Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ to decide the best course of action. Some of the Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ desired to confront the Quraysh from within Madīnah whilst others including Ḥamzah رَضِيَ ٱللَّٰهُ عَنْهُ wanted to face them in the open battlefield.

Rasūlullāh ﷺ entered his quarters and came out donning two coats of armour. The decision had been made that the Quraysh would be met outside of the city.

Initially one thousand men marched out of Madīnah in the Muslim army. ʿAbdullāh ibn Ubay, the leader of the hypocrites, deserted the Muslim army along with three hundred of his companions. He had been against confronting the Quraysh openly and now made an excuse to leave. Only seven hundred now remained in the Muslim army.

Rasūlullāh ﷺ positioned his troops so the mountain of Uḥud was behind them and the city of Madīnah ahead of them.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ stationed fifty archers on a small mound to protect the rear of the Muslim army. They had been given instructions not to move from their position, no matter what they witnessed.

As was the tradition, the battle commenced with duels. Each time a Qurayshi would come forward, he was defeated. The Qurayshi standard fell time after time, only to be taken up by another who would again lose his duel. A total of twenty-two duels were won by the Muslims.

Waḥshī was an Abyssinian slave who had joined the Qurayshi army. His master had told him that he could earn his freedom by killing Ḥamzah رَضِيَ ٱللَّٰهُ عَنْهُ. Waḥshī accomplished his task by throwing a spear which martyred the beloved uncle of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

The Muslims got the better of the Quraysh in the battlefield and the Quraysh started to flee. The Muslims became busy collecting the spoils left behind. Many of the archers also wanted to join in, as they thought that the battle had been won.

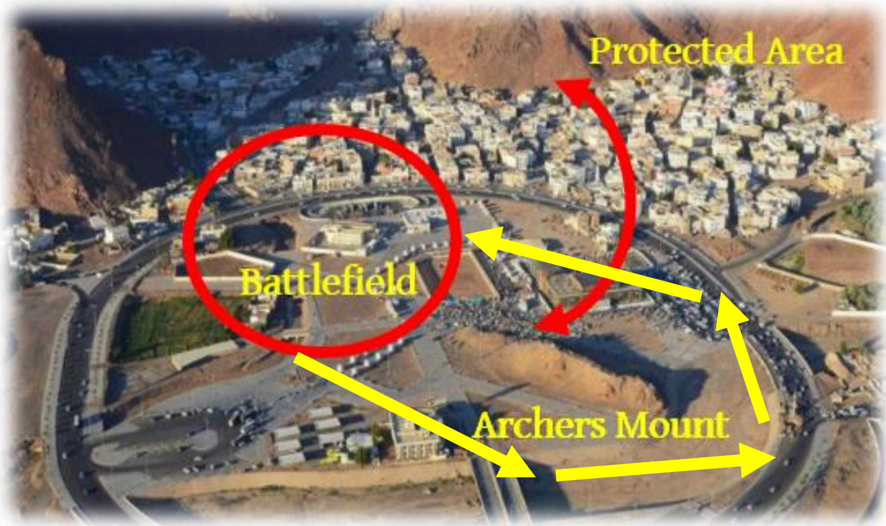
Forty of the archers deserted their position and left the mound. Khālid ibn al-Walīd رَضِيَ ٱللَّٰهُ عَنْهُ oversaw a flank of the Qurayshi army. He saw his opportunity and launched a rear-guard action against the Muslims. He circled the mound and attacked the Muslims

from behind. During this manoeuvre, the Companions رَضِيَ ٱللَّهُ عَنْهُمْ who were left guarding the mound were all martyred.

There was now chaos and confusion amongst the Muslims ranks which resulted in the front and back of the Muslim army coming together. This culminated in casualties.

Musʿab ibn ʿUmayr رَضِيَ ٱللَّهُ عَنْهُ was the standard bearer for the Muslim army. He fought valiantly and was martyred on this day. He resembled Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, so some people thought that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had lost his life.

The picture below shows the battlefield, and the yellow arrows show how the Qurayshi army circled the mound and attacked the Muslims from behind.



Uḥud

The mountain of Uḥud consists of several peaks and valleys. It lies due north of Madīnah and is very prominently visible on the landscape.

As mentioned earlier, Rasūlullāh ﷺ had placed his army in a strategic position to ensure the battle area was limited to a specific section, just south of the mountain. The mountain provided a natural barrier to stop any attack from other directions and the only other avenue had been protected by the archers on the mound, many of whom left their position due to thinking the Muslim army had won the battle.



The Protectors of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

Ibn Saʿad رَحِمَهُ ٱللَّٰهُ mentions that during this panic, fourteen Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ stayed with Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. Seven were from the Muhājirūn and seven from the Anṣār whose names are shown below:

Muhājirūn	Anṣār
Abū Bakr رَضِيَ ٱللَّٰهُ عَنْهُ	Abū Dujānah رَضِيَ ٱللَّٰهُ عَنْهُ
ʿUmar ibn al-Khaṭṭāb رَضِيَ ٱللَّٰهُ عَنْهُ	Ḥabbāb ibn Manzar رَضِيَ ٱللَّٰهُ عَنْهُ
ʿAbd al-Raḥmān ibn ʿAuf رَضِيَ ٱللَّٰهُ عَنْهُ	ʿĀṣim ibn Thābit رَضِيَ ٱللَّٰهُ عَنْهُ
Saʿad ibn Abū Waqqās رَضِيَ ٱللَّٰهُ عَنْهُ	Ḥārith ibn al-Ṣimma رَضِيَ ٱللَّٰهُ عَنْهُ
Ṭalḥah ibn ʿUbaydullāḥ رَضِيَ ٱللَّٰهُ عَنْهُ	Sahl ibn Ḥanīf رَضِيَ ٱللَّٰهُ عَنْهُ
Zubayr ibn al-ʿAwwām رَضِيَ ٱللَّٰهُ عَنْهُ	Saʿad ibn Muʿādh رَضِيَ ٱللَّٰهُ عَنْهُ
Abū ʿUbaydah ibn al-Jarrāḥ رَضِيَ ٱللَّٰهُ عَنْهُ	Usayd ibn Huḍayr رَضِيَ ٱللَّٰهُ عَنْهُ

The name of ʿAlī رَضِيَ ٱللَّٰهُ عَنْهُ is not mentioned here because after the martyrdom of Muṣʿab ibn ʿUmayr رَضِيَ ٱللَّٰهُ عَنْهُ, he had been given the standard of the Muslim army by Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ and was busy in battle.

At times, some of these Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ would have to leave the side of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ for some urgent need and then they would return right away. Therefore, there would be a different number of Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ with Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ as mentioned in the various narrations in the books of

Ḥadīth. There is no conflict in these narrations as each Companion رَضِيَ ٱللَّٰهُ عَنْهُ narrated what he had seen at that point in time.

The Call of Rasūlullāh صَلَّىٱللَّٰهُ عَلَيْهِ وَسَلَّمَ

عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أُفْرِدَ يَوْمَ أُحُدٍ فِي سَبْعَةٍ مِنَ الأَنْصَارِ وَرَجُلَيْنِ مِنْ قُرَيْشٍ فَلَمَّا رَهِقُوهُ قَالَ " مَنْ يَرُدُّهُمْ عَنَّا وَلَهُ الْجَنَّةُ أَوْ هُوَ رَفِيقِي فِي الْجَنَّةِ " . فَتَقَدَّمَ رَجُلٌ مِنَ الأَنْصَارِ فَقَاتَلَ حَتَّى قُتِلَ ثُمَّ رَهِقُوهُ أَيْضًا فَقَالَ " مَنْ يَرُدُّهُمْ عَنَّا وَلَهُ الْجَنَّةُ أَوْ هُوَ رَفِيقِي فِي الْجَنَّةِ " . فَتَقَدَّمَ رَجُلٌ مِنَ الأَنْصَارِ فَقَاتَلَ حَتَّى قُتِلَ فَلَمْ يَزَلْ كَذَلِكَ حَتَّى قُتِلَ السَّبْعَةُ .[1]

Anas ibn Mālik رَضِيَ ٱللَّٰهُ عَنْهُ narrates that Rasūlullāh صَلَّىٱللَّٰهُ عَلَيْهِ وَسَلَّمَ was left with only seven men from the Anṣār and two men from the Quraysh. When the enemy overwhelmed him, Rasūlullāḥ صَلَّىٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said: "Who will turn them away from me and for him will be Jannah (paradise) or will be my Companion in paradise". A man from the Anṣār came forward and fought (the enemy) until he was killed. This state continued until the seven Anṣār were killed (one after the other).

[1] Ṣaḥīḥ Muslim - 1789

The Martyrdom of Ziyād ibn Sakan رَضِيَٱللَّهُعَنْهُ

In Ibn Isḥāq, it mentions, that Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, 'Who will sell himself for me?' Upon hearing this Ziyād ibn Sakan رَضِيَٱللَّهُعَنْهُ, and five other Anṣār stood up and fought valiantly until one after the other, they all attained martyrdom.

When Ziyād ibn Sakan رَضِيَٱللَّهُعَنْهُ collapsed from his wounds, Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ told the other Companions رَضِيَٱللَّهُعَنْهُمْ to bring Ziyād رَضِيَٱللَّهُعَنْهُ to him. He was brought to Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and Ziyād رَضِيَٱللَّهُعَنْهُ placed his cheek on the blessed feet of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. It was in this position, that he left this world.



The Injuries of Rasūlullāh ﷺ

Saʿad ibn Abū Waqqās رَضِيَ ٱللَّهُ عَنْهُ had a brother called ʿUtbah ibn Abū Waqqās. ʿUtbah was fighting on the side of the Quraysh that day. He saw an opportunity and threw a stone at Rasūlullāh ﷺ which hit his blessed face. As a result, Rasūlullāh ﷺ lost one of his teeth and his bottom lip also became bloody. According to some reports, it was Rasūlullāh's ﷺ incisor which broke on that day.

ʿAbdullāh ibn Qamī'ah was a famous Qurayshi wrestler who was also part of the enemy forces on that day. He attacked Rasūlullāh ﷺ with such force that Rasūlullāh's ﷺ cheek became bloody and two links from his chain mail pierced into his face.

In Muʿjam Ṭabrāni, Abū Umāmah رَضِيَ ٱللَّهُ عَنْهُ narrates that after injuring Rasūlullāh ﷺ, ʿAbdullāh ibn Qamī'ah said:

خذها و انا ابن قميئة

'Take that and I am ibn Qamī'ah'

Rasūlullāh ﷺ replied:

اقماك الله

'May Allāh سُبْحَانَهُ وَتَعَالَىٰ disgrace and destroy you'

A few days after this incident, a mountain goat attacked ibn Qamī'ah and killed him with his horns. Thus, the supplication of Rasūlullāh ﷺ was answered.

ʿAbdullāh ibn Shihāb Zuhrī who would later embrace Islām, threw a stone which injured the blessed forehead of Rasūlullāh ﷺ. When the blood started to flow onto his face, Mālik ibn Sinān رَضِيَ ٱللَّٰهُ عَنْهُ, the father of Abū Saʿīd al -Khudrī رَضِيَ ٱللَّٰهُ عَنْهُ, cleaned the face of Rasūlullāh ﷺ. Rasūlullāh ﷺ told Mālik ibn Sinān رَضِيَ ٱللَّٰهُ عَنْهُ that the fire of hell would not touch him.

ʿĀ'ishah رَضِيَ ٱللَّٰهُ عَنْهَا narrated from her father Abū Bakr رَضِيَ ٱللَّٰهُ عَنْهُ that the two links of chain mail which had pierced the face of Rasūlullāh ﷺ, were pulled out by Abū ʿUbaydah ibn al-Jarrāḥ رَضِيَ ٱللَّٰهُ عَنْهُ using his own teeth. In doing so, Abū ʿUbaydah رَضِيَ ٱللَّٰهُ عَنْهُ lost two of his teeth.



The Bravery of The Companions رَضِيَ ٱللَّهُ عَنْهُمْ

Ṭalḥah رَضِيَ ٱللَّهُ عَنْهُ

Ṭalḥah ibn ʿUbaydullāh رَضِيَ ٱللَّهُ عَنْهُ was one of the early reverts to Islām. He was also known as one of the ten Companions who were promised paradise by Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. On the day of Uḥud, he displayed bravery and played a large part in protecting Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was wearing two coats of armour and due to the weight of this and his injuries, he fell into a ditch which had been prepared by Abū ʿĀmir.

ʿAlī رَضِيَ ٱللَّهُ عَنْهُ took his hand and Ṭalḥah رَضِيَ ٱللَّهُ عَنْهُ supported him by his waist and helped him back to his feet. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said 'Whoever wishes to see a martyr who is living and walking about, they should look at Ṭalḥah رَضِيَ ٱللَّهُ عَنْهُ'.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then wished to climb up the mountain, but again, due to the weight of the armours, and his condition, he was helped by Ṭalḥah رَضِيَ ٱللَّهُ عَنْهُ. He sat on the floor and Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ put his foot on him and climbed up.



Zubayr رَضِيَ ٱللَّهُ عَنْهُ mentions that at that time he heard Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, saying that Ṭalḥah رَضِيَ ٱللَّهُ عَنْهُ has made paradise obligatory on himself!

In a Ḥadīth narrated by Jābir رَضِيَ ٱللَّهُ عَنْهُ, it mentions the bravery of Ṭalḥāh رَضِيَ ٱللَّهُ عَنْهُ:

فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ لِلْقَوْمِ " . فَقَالَ طَلْحَةُ أَنَا . فَقَاتَلَ طَلْحَةُ قِتَالَ الأَحَدَ عَشَرَ حَتَّى ضُرِبَتْ يَدُهُ فَقُطِعَتْ أَصَابِعُهُ فَقَالَ حَسِّ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ قُلْتَ بِسْمِ اللَّهِ لَرَفَعَتْكَ الْمَلاَئِكَةُ وَالنَّاسُ يَنْظُرُونَ " . ثُمَّ رَدَّ اللَّهُ الْمُشْرِكِينَ[2]

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: "Who will face the people?" Ṭalḥah رَضِيَ ٱللَّهُ عَنْهُ said: "I will".
So Ṭalḥah رَضِيَ ٱللَّهُ عَنْهُ fought like the eleven before him, until his hand was struck, and his fingers were cut off, and he exclaimed in pain. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: "If you had said Bismillāh (in the Name of Allāh), the Angels would have lifted you up with the people looking on."
Then Allāh سُبْحَانَهُ وَتَعَالَىٰ drove back the idolators.

[2] Sunan Nasa'ī 3149

Qays ibn Abū Ḥāzim رَضِيَ ٱللَّهُ عَنْهُ says that he saw the hand of Ṭalḥah رَضِيَ ٱللَّهُ عَنْهُ which he used to protect Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ on the day of Uḥud and it was completely useless.

According to some narrations, Ṭalḥah رَضِيَ ٱللَّهُ عَنْهُ received 35 or 39 wounds on that day. In another narration it says more than 70 wounds were seen on the body Ṭalḥah رَضِيَ ٱللَّهُ عَنْهُ on the day of Uḥud.

Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ used to say when recalling the day of Uḥud:

كان ذالك اليوم كله لطلحة

‘That day was all for Ṭalḥah رَضِيَ ٱللَّهُ عَنْهُ’

On that day, the bravery of many of the Companions رَضِيَ ٱللَّهُ عَنْهُمْ was witnessed. Abū Ṭalḥah رَضِيَ ٱللَّهُ عَنْهُ was a skilled archer. On that day he broke two or three bows. Whichever person would go past with a quiver, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would tell them to leave it for Abū Ṭalḥah رَضِيَ ٱللَّهُ عَنْهُ.



The Cave

When Rasūlullāh ﷺ became injured on that day, he rested in a cave in the foothills of Uḥud. You can see from the arrow below, the location of this cave which was north of the main battlefield.



A closeup of the cave can be seen here. The opening of the cave faces due south, towards Masjid Nabwī. According to some reports, Rasūlullāh ﷺ was carried here on the back of Ṭalḥah رضي الله عنه.



Saʿad ibn Abū Waqqās رَضِيَ ٱللَّٰهُ عَنْهُ

Saʿad ibn Abū Waqqās رَضِيَ ٱللَّٰهُ عَنْهُ was another skilled archer. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ took all the arrows out of his quiver and gave them to Saʿad رَضِيَ ٱللَّٰهُ عَنْهُ.



It is mentioned in Zarqāni, that Ḥākim narrates on the day of Uḥud, Saʿad رَضِيَ ٱللَّٰهُ عَنْهُ shot 1,000 arrows

Abū Dujānah رَضِيَ ٱللَّٰهُ عَنْهُ

Abū Dujānah رَضِيَ ٱللَّٰهُ عَنْهُ also showed amazing bravery. He stood in front of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ and positioned his back towards the enemy. The arrows kept on coming and landing on his back, yet he did not move at all due to the worry and concern that Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, would get injured.

Qatādah رَضِيَ ٱللَّٰهُ عَنْهُ

Qatādah ibn al-Nuʿmān رَضِيَ ٱللَّٰهُ عَنْهُ had also placed himself in front of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. One of the enemy arrows caused a severe injury to his eye making it pop out. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ supplicated for him and placed the eye back in its place. As soon as this was done, his eyesight came back and was even better than before.

The False News

Muṣʿab ibn ʿUmayr رَضِيَ ٱللَّهُ عَنْهُ, the standard bearer for the Muslim army had been martyred. He resembled Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, so some people thought it was Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ who had been killed.

The false news of the demise of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ started to spread. Upon hearing this, some of the Muslims lost hope and sat down. They said, now that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ has been martyred, what is point of fighting.

The uncle of Anas ibn Mālik رَضِيَ ٱللَّهُ عَنْهُ, Anas ibn al-Naḍr رَضِيَ ٱللَّهُ عَنْهُ, stood up and said, ‘O people, if Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ has been killed, The Lord of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ has not been killed. The cause for which Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ fought, you should also fight for the same cause.’ He said some more words and then threw himself into the thick of the battle until he also became martyred.

عَنْ أَنَسٍ رضى الله عنه أَنَّ عَمَّهُ غَابَ عَنْ بَدْرٍ فَقَالَ غِبْتُ عَنْ أَوَّلِ قِتَالِ النَّبِيِّ صلى الله عليه وسلم لَئِنْ أَشْهَدَنِي اللَّهُ مَعَ النَّبِيِّ صلى الله عليه وسلم لَيَرَيَنَّ اللَّهُ مَا أُجِدُّ. فَلَقِيَ يَوْمَ أُحُدٍ فَهُزِمَ النَّاسُ فَقَالَ اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلاَءِ يَعْنِي الْمُسْلِمِينَ وَأَبْرَأُ إِلَيْكَ مِمَّا جَاءَ بِهِ الْمُشْرِكُونَ. فَتَقَدَّمَ بِسَيْفِهِ فَلَقِيَ

سَعْدَ بْنَ مُعَاذٍ فَقَالَ أَيْنَ يَا سَعْدُ إِنِّي أَجِدُ رِيحَ الْجَنَّةِ دُونَ أُحُدٍ فَمَضَى فَقُتِلَ فَمَا عُرِفَ حَتَّى عَرَفَتْهُ أُخْتُهُ بِشَامَةٍ أَوْ بِبَنَانِهِ وَبِهِ بِضْعٌ وَثَمَانُونَ مِنْ طَعْنَةٍ وَضَرْبَةٍ وَرَمْيَةٍ بِسَهْمٍ[3]

Anas رَضِيَٱللَّهُعَنْهُ narrated that his uncle (Anas ibn al-Naḍr) was absent from the battle of Badr and he said, "I was absent from the first battle of the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, and if Allāh should let me participate in (a battle) with the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, Allāh will see how strongly I will fight." So, he encountered the day of the battle of Uḥud. The Muslims fled and he said, "O Allāh! I appeal to You to excuse me for what these people i.e., the Muslims have done, and I am clear from what the pagans have done." Then he went forward with his sword and met Saʿad ibn Muʿādh and asked him, "Where are you going, O Saʿad? Indeed, I detect the smell of Paradise before Uḥud." Then he proceeded on and was martyred. No one was able to recognize him till his sister recognized him by a mole on his body or by the tips of his fingers. He had over 80 wounds caused by stabbing, striking or shooting with arrows.

[3] Ṣaḥīḥ al-Bukhārī 4048

Lost from View

One of the main causes of concern for the Muslims, was that Rasūlullāh ﷺ had been lost from their view. The first person to recognize Rasūlullāh ﷺ was Kaʿab ibn Mālik رَضِيَ ٱللَّٰهُ عَنْهُ. Rasūlullāh ﷺ was wearing a helmet and his blessed face was covered.

Kaʿab رَضِيَ ٱللَّٰهُ عَنْهُ mentions, that he saw the sparkling eyes of Rasūlullāh ﷺ from under the helmet. At that time, he called out in a loud voice, 'O Muslims, glad tidings for you, this is the Prophet ﷺ.'

Rasūlullāh ﷺ made a gesture with his hand to tell Kaʿab رَضِيَ ٱللَّٰهُ عَنْهُ to remain quiet. Even though Kaʿab رَضِيَ ٱللَّٰهُ عَنْهُ did not make the call again, the Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ had heard Kaʿab رَضِيَ ٱللَّٰهُ عَنْهُ words and gathered around Rasūlullāh ﷺ.

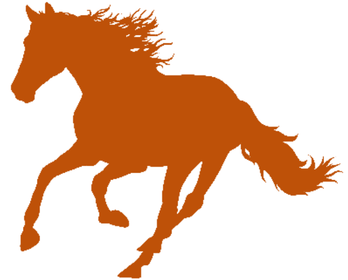


In Ṭabrāni, it mentions that Kaʿab رَضِيَ ٱللَّٰهُ عَنْهُ narrated, after a while, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ gave him his armour and Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ wore the armour of Kaʿab رَضِيَ ٱللَّٰهُ عَنْهُ. The enemy, thinking Kaʿab رَضِيَ ٱللَّٰهُ عَنْهُ was Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ started to shoot arrows at him. Kaʿab رَضِيَ ٱللَّٰهُ عَنْهُ suffered more than 20 wounds that day.

The Muslims now started to gather around Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ and proceeded to make their way up towards one of the valleys.

Ubay ibn Khalaf

At that time, one of the Qurayshi leaders, Ubay ibn Khalaf came charging on his horse. This horse was named ʿAud and had been specially prepared for the purpose of harming Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. It had been fed corn daily and Ubay had told Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ himself that he would kill him whilst riding this horse.



When Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ heard this, he said Inshā’Allāh, he would put an end to Ubay.

When Ubay came close to Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, the Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ sought permission to deal with him, but Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ told them to let Ubay come closer.

As Ubay approached, Rasūlullāh ﷺ took a spear from Ḥārith ibn al-Ṣimma رَضِيَ ٱللَّٰهُ عَنْهُ and struck Ubay in the neck causing a slight scratch. Ubay turned back and started screaming, 'I swear by Allāh, Muḥammad ﷺ has killed me.'

The people said to him, this is a little injury, not some grievous wound by the way you are shouting. Ubay told them that they did not know, Muḥammad ﷺ had said in Makkah that he would put an end to him. Only he knew the pain he was in caused by the wound. Ubay said 'I swear by Allāh, if this wound was shared out amongst the people of the Hijāz, then it would be enough for their destruction.'

On the way back to Makkah, he reached Maqām Sarif where he passed away showing that the words of Rasūlullāh ﷺ were true.



The Fighting Subsides

When Rasūlullāh ﷺ reached the valley, the fighting had stopped. He sat down and ʿAlī رَضِيَ ٱللَّهُ عَنْهُ brought some water with which he washed the blood off the blessed face of Rasūlullāh ﷺ and poured some of it over his head.

Rasūlullāh ﷺ then performed Wuḍūʿ and after some time performed Ẓuhr Ṣalāh whilst sitting down. The Companions رَضِيَ ٱللَّهُ عَنْهُمْ also read behind him sitting down.

A Masjid was built at this location called Masjid al-Fasaḥ; however, only some of its remains are still present at the foot of the mountain.



The Desecration of the Martyrs

The polytheists started to mutilate the bodies of the fallen martyrs. They cut off their ears and noses, ripped open their bellies and took out their organs. The women also joined the men in committing this heinous crime.

In the battle of Badr, one of the Qurayshi leaders, ʿUtbah ibn Rabīʿah, had been killed by Ḥamzah رَضِيَ ٱللَّهُ عَنْهُ. His daughter Hind, who was also the wife of Abū Sufyān, had come to Uḥud with the Qurayshi army. She mutilated the fallen body of Ḥamzah رَضِيَ ٱللَّهُ عَنْهُ by ripping open his stomach and chest and taking out his liver. She then started to chew on in, but was unable to swallow it so spat it out.



Ḥamzah رَضِيَ ٱللَّهُ عَنْهُ had been speared by Waḥshī. In order to reward him for killing the person who killed her father ʿUtbah, Hind removed her jewellery and gave it to him out of happiness.

A necklace was made from the noses and ears of the martyrs which had been cut off, and she hung it around her neck.

Later, during the time of the conquest of Makkah, Hind would embrace Islām.

Abū Sufyān's' Call

When the Quraysh decided to return to Makkah, Abū Sufyān climbed onto a mountain and called:

أ في القوم محمد

'Is Muḥammad (صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ) still alive in you people?'

Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ instructed everyone not to answer. In this manner, Abū Sufyān called out three times, and each time he received no answer.

After some time Abū Sufyān then called:

أ في القوم ابن ابى قحافة

'Is the son of Abū Quḥāfah in you people?'

By this he meant Abū Bakr رَضِيَٱللَّهُعَنۡهُ. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ again instructed the Companions رَضِيَٱللَّهُعَنۡهُمۡ not to answer. Abū Sufyān asked this question three times as well, but as before, no answer was received. Finally, Abū Sufyān called out:

أ في القوم ابن الخطاب

'Is the son of al-Khaṭṭāb alive in you people?'

By this he meant ʿUmar رَضِيَٱللَّهُعَنۡهُ. Again, three times he called and three times he received no answer.

The Reply of ʿUmar رَضِيَ ٱللَّٰهُ عَنْهُ

When Abū Sufyān received no answer, he became happy and told his companions that all of these have been killed. If they were alive, then they would have answered.

Upon hearing Abū Sufyān, ʿUmar رَضِيَ ٱللَّٰهُ عَنْهُ could bear it no longer, he cried 'O enemy of Allāh, by Allāh, you have lied. Allāh has still kept for you what will cause to you despair.'

Abū Sufyān, then called out the name of one of their idols:

اعل هبل اعل هبل

'O Hubal, you have been elevated'

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ then told ʿUmar رَضِيَ ٱللَّٰهُ عَنْهُ to reply with the following:

الله اعلى واجل

'Allāh is the most elevated and superior'

Abu Sufyān then replied:

ان لنا العزى ولا عزى لكم

'We have ʿUzzā' (which was the name of another idol) and you don't have ʿUzzā''

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ then told ʿUmar رَضِيَ ٱللَّٰهُ عَنْهُ to reply with the following:

الله مولانا ولا مولى لكم

‘Allāh سُبْحَانَهُ وَتَعَالَىٰ is our Master, and you do not have a Master’

This means that honour is only with association with Allāh سُبْحَانَهُ وَتَعَالَىٰ. Associating with ʿUzzā’ would be not be honourable but rather a means of dishonour.



The Promise

Abū Sufyān then said that this day was in answer to the day of Badr, so they are now both equal. There are ups and down in battle.

In a narration by Ibn ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ, ʿUmar رَضِيَ ٱللَّهُ عَنْهُ replied, 'We are not equal, our martyrs are in Heaven and your dead are in Hell.'

After a while Abu Sufyān asked ʿUmar رَضِيَ ٱللَّهُ عَنْهُ to come closer. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ told Umar رَضِيَ ٱللَّهُ عَنْهُ to go and see what he was saying. ʿUmar رَضِيَ ٱللَّهُ عَنْهُ went to him and Abū Sufyān said, 'O ʿUmar رَضِيَ ٱللَّهُ عَنْهُ, I am making you make an oath on Allāh, tell us the truth, have we killed Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ?'

ʿUmar رَضِيَ ٱللَّهُ عَنْهُ replied, 'I swear by Allāh, no, and indeed he is listening to your words at this moment in time.'

Abū Sufyān then told ʿUmar that he was more truthful to him than Ibn Qamī'ah and more pious. He then said that his people had mutilated the fallen Muslims. He took an oath on Allāh سُبْحَانَهُ وَتَعَالَى and said that he was not happy with it, nor was he unhappy, he had not forbidden it neither had he ordered it.

As he was leaving, Abū Sufyān made a promise that they would meet again the following year in Badr. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then told someone to reply, 'Yes, it is a promise between us and you, if Allāh wills.'.

After the Battle

The Quraysh army left and headed back towards Makkah. The Muslim women from Madīnah came to see what the condition of the Muslim army was. Among them was the youngest daughter of Rasūlullāh ﷺ, Fāṭimah رَضِيَٱللَّهُعَنۡهَا.

عَنْ سَهْلٍ قَالَ لَمَّا كُسِرَتْ بَيْضَةُ النَّبِيِّ صلى الله عليه وسلم عَلَى
رَأْسِهِ وَأُدْمِيَ وَجْهُهُ وَكُسِرَتْ رَبَاعِيَتُهُ وَكَانَ عَلِيٌّ يَخْتَلِفُ بِالْمَاءِ فِي
الْمِجَنِّ وَكَانَتْ فَاطِمَةُ تَغْسِلُهُ فَلَمَّا رَأَتِ الدَّمَ يَزِيدُ عَلَى الْمَاءِ كَثْرَةً
عَمَدَتْ إِلَى حَصِيرٍ فَأَحْرَقَتْهَا وَأَلْصَقَتْهَا عَلَى جُرْحِهِ فَرَقَأَ الدَّمُ[4]

Sahl رَضِيَٱللَّهُعَنۡهُ narrates, when the helmet of Rasūlullāh ﷺ had broken on his head and his face was bleeding and his front tooth had broken, ʿAlī رَضِيَٱللَّهُعَنۡهُ was bringing water in his shield, and Fāṭimah رَضِيَٱللَّهُعَنۡهَا was washing his face. When she saw that the blood was increasing more by the water, she took a mat and burnt it. She then took the ashes and placed them on his wound, and the blood stopped.

---

[4] Ṣaḥīḥ al-Bukhāri 2903

Saʿad ibn Rabīʿ رَضِيَ ٱللَّهُ عَنْهُ

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ sent Zayd ibn Thābit رَضِيَ ٱللَّهُ عَنْهُ to go and look for Saʿad ibn Rabīʿ رَضِيَ ٱللَّهُ عَنْهُ and said if you find him, convey my greetings to him, and say to him that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ has asked how you find yourself at this moment in time.

Zayd ibn Thābit رَضِيَ ٱللَّهُ عَنْهُ found Saʿad ibn Rabīʿ رَضِيَ ٱللَّهُ عَنْهُ and he still had some life in him. He had seventy wounds on his body from arrows and swords. Zayd ibn Thābit رَضِيَ ٱللَّهُ عَنْهُ conveyed Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ message to Saʿad ibn Rabīʿ رَضِيَ ٱللَّهُ عَنْهُ.

Saʿad ibn Rabīʿ رَضِيَ ٱللَّهُ عَنْهُ replied and said, 'Peace be upon Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and upon you as well. Say to him, O Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, at this time I am smelling the fragrance of Jannah.' He said a few more words and his soul left his body.

In another narration, it mentions that he said tell Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ that I am dying, convey my greetings and tell him may Allāh سُبْحَانَهُ وَتَعَالَىٰ give you a good return from myself and from the whole Ummah.

Zayd ibn Thābit رَضِيَ ٱللَّهُ عَنْهُ returned to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and told him about Saʿad ibn Rabīʿ رَضِيَ ٱللَّهُ عَنْهُ. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, 'May Allāh سُبْحَانَهُ وَتَعَالَىٰ have mercy upon him, he was loyal and well-wishing for Allāh سُبْحَانَهُ وَتَعَالَىٰ and His Messenger, in both his life and death'.

The search for Ḥamzah رَضِيَ ٱللَّٰهُ عَنْهُ

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ set out in search of his uncle and found Ḥamzah رَضِيَ ٱللَّٰهُ عَنْهُ in the middle of the valley. His body had been mutilated and was in a bad state after what had been done to him.

Upon seeing him, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ was filled with emotion. Jābir رَضِيَ ٱللَّٰهُ عَنْهُ narrates that when Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ saw him, he started to cry profusely and said:

سيد الشهداء عندالله يوم القيامة حمزة

'On the Day of Judgement, with Allāh, the king of all the martyrs will be Hamzah رَضِيَ ٱللَّٰهُ عَنْهُ'



ʿAbdullāh ibn Jahsh رَضِيَ ٱللَّهُ عَنْهُ

In this battle, ʿAbdullah ibn Jahsh رَضِيَ ٱللَّهُ عَنْهُ was also martyred. In Muʿjame Ṭabrānī and Dalāil Abū Nuʿaym, Saʿad ibn Abū Waqqās رَضِيَ ٱللَّهُ عَنْهُ narrates that on the day of Uḥud, before the fighting started, ʿAbdullāh ibn Jahsh رَضِيَ ٱللَّهُ عَنْهُ called him to one side and said privately, 'let us both go someplace alone and supplicate (to Allāh سُبْحَانَهُ وَتَعَالَىٰ) and say Āmīn to each other's supplications.'

Saʿad رَضِيَ ٱللَّهُ عَنْهُ mentions that we both went to one place and supplicated. Saʿad رَضِيَ ٱللَّهُ عَنْهُ asked for victory over his enemy and ʿAbdullāh ibn Jahsh رَضِيَ ٱللَّهُ عَنْهُ asked for martyrdom. He also asked Allāh سُبْحَانَهُ وَتَعَالَىٰ that when I meet you and you ask me 'O ʿAbdullāh, how did your nose and ears get cut off', then I will say, 'O Allāh, in Yours and Your Messenger's path', and at that time You will say, you have said the truth.

Saʿad ibn Abū Waqqās رَضِيَ ٱللَّهُ عَنْهُ mentions, that his supplication was better than mine. When I saw him in the evening, his nose and ears had been cut off. Allāh سُبْحَانَهُ وَتَعَالَىٰ had accepted both of their supplications.



The Martyrs

Many other Companions رَضِيَ ٱللَّهُ عَنْهُمْ were also martyred on that day. ʿAbdullāh ibn ʿAmr ibn Ḥarām رَضِيَ ٱللَّهُ عَنْهُ, the father of Jābir صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was one of them,

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا ابْنُ الْمُنْكَدِرِ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رضى الله عنهما قَالَ جِىءَ بِأَبِي يَوْمَ أُحُدٍ قَدْ مُثِّلَ بِهِ حَتَّى وُضِعَ بَيْنَ يَدَىْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَقَدْ سُجِّىَ ثَوْبًا فَذَهَبْتُ أُرِيدُ أَنْ أَكْشِفَ عَنْهُ فَنَهَانِي قَوْمِى ثُمَّ ذَهَبْتُ أَكْشِفُ عَنْهُ فَنَهَانِي قَوْمِى فَأَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَرُفِعَ فَسَمِعَ صَوْتَ صَائِحَةٍ فَقَالَ " مَنْ هَذِهِ ". فَقَالُوا ابْنَةُ عَمْرٍو أَوْ أُخْتُ عَمْرٍو. قَالَ " فَلِمَ تَبْكِي أَوْ لاَ تَبْكِي فَمَا زَالَتِ الْمَلاَئِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ ".[5]

Jābir ibn ʿAbdullāh رَضِيَ ٱللَّهُ عَنْهُ narrates that on the day of the battle of Uḥud, my father was brought. He had been mutilated (in battle) and was placed in front of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and a sheet was over him. I went intending to uncover my father, but my people forbade me. Again, I wanted to uncover him, but my

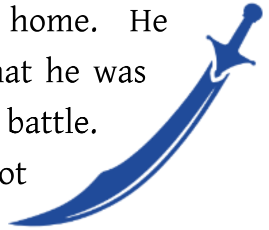
[5] Ṣaḥīḥ al-Bukhārī 1293

people forbade me. Rasūlullāh ﷺ gave his order and he was lifted away. At that time, he (Rasūlullāh ﷺ) heard the voice of a crying woman and asked, "Who is this?" They said, "It is the daughter or the sister of ʿAmr." He said, "Why does she cry, or (he said) don't cry, for the angels had been shading him with their wings till he was lifted away".

The family of ʿAmr ibn al-Jumūḥ رَضِيَ ٱللَّهُ عَنْهُ.

The brother-in-law of ʿAbdullāh ibn ʿAmr ibn Ḥarām رَضِيَ ٱللَّهُ عَنْهُ, ʿAmr ibn al-Jumūḥ رَضِيَ ٱللَّهُ عَنْهُ was also martyred in this battle. He had been excused from battle due to being lame. He had four sons who were always present during the battles with Rasūlullāh ﷺ.

When the time came for the battle of Uḥud, he told his sons that he would also join them. His children told him that he was excused, and it would be better if he stayed at home. He went to Rasūlullāh ﷺ and told him that he was being prevented by his sons to participate in the battle. Rasūlullāh ﷺ told him that it was not obligatory upon him to join them. Rasūlullāh ﷺ then addressed his sons, asking them what their issue was. Maybe Allāh سُبْحَانَهُ وَتَعَالَىٰ would grant ʿAmr ibn al-Jumūḥ رَضِيَ ٱللَّهُ عَنْهُ martyrdom?



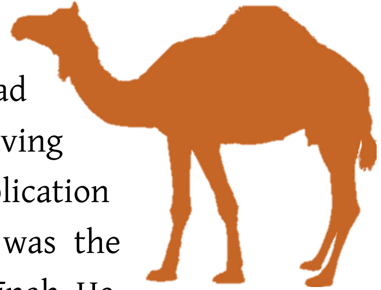
ʿAmr ibn al-Jumūḥ رَضِيَ ٱللَّهُ عَنْهُ left Madīnah and turned towards the Qiblah and supplicated to Allāh سُبْحَانَهُ وَتَعَالَىٰ. He said "O Allāh, grant me martyrdom and do not make me return to my family".

ʿAmr ibn al-Jumūḥ رَضِيَ ٱللَّٰهُ عَنْهُ went out in the path of Allāh سُبْحَانَهُ وَتَعَالَىٰ and attained martyrdom.

The Burial

Khallād رَضِيَ ٱللَّٰهُ عَنْهُ, the son of ʿAmr رَضِيَ ٱللَّٰهُ عَنْهُ, was also martyred in this battle. Hindah رَضِيَ ٱللَّٰهُ عَنْهَا, the wife of ʿAmr رَضِيَ ٱللَّٰهُ عَنْهُ, wanted to take her husband, son, and brother ʿAbdullāh ibn ʿAmr ibn Ḥarām رَضِيَ ٱللَّٰهُ عَنْهُ, back to Madīnah on the back of a camel, so they can be buried there.

Each time she turned the camel towards Madīnah, it would sit down, but if she turned it towards Uḥud, it would hasten. Hindah رَضِيَ ٱللَّٰهُ عَنْهَا went to Rasūlullāh صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ and told him about this. Rasūlullāh صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ asked her if ʿAmr رَضِيَ ٱللَّٰهُ عَنْهُ had said anything when he was leaving Madīnah. She told him about his supplication and Rasūlullāh صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said, this was the reason the camel refused to go to Madīnah. He also said that there are those people who if they take an oath on Allāh سُبْحَانَهُ وَتَعَالَىٰ, then Allāh سُبْحَانَهُ وَتَعَالَىٰ answers their supplication and among them was ʿAmr رَضِيَ ٱللَّٰهُ عَنْهُ. Verily, he had seen ʿAmr رَضِيَ ٱللَّٰهُ عَنْهُ walking in Paradise with the same limp.



ʿAmr ibn al-Jumūḥ رَضِيَ ٱللَّٰهُ عَنْهُ and ʿAbdullāh ibn ʿAmr ibn Ḥarām رَضِيَ ٱللَّٰهُ عَنْهُ, were both buried in the same grave near the mountain of Uḥud.

Khaythamah رَضِيَ ٱللَّهُ عَنْهُ

Khaythamah's رَضِيَ ٱللَّهُ عَنْهُ son, Saʿad رَضِيَ ٱللَّهُ عَنْهُ had been martyred in the battle of Badr. Khaythamah رَضِيَ ٱللَّهُ عَنْهُ had drawn lots with his son over who would go to Badr. Saʿad's رَضِيَ ٱللَّهُ عَنْهُ name was drawn, and he went, where he lost his life in the path of Allāh سُبْحَانَهُ وَتَعَالَى.

Khaythamah رَضِيَ ٱللَّهُ عَنْهُ mentioned that he saw his son in a dream. He had a beautiful handsome appearance and was going around the gardens and rivers in Jannah. He then said to him, 'O Father, why don't you come here as well? We can both live together in Jannah'.

Khaythamah رَضِيَ ٱللَّهُ عَنْهُ told Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ that he had become old and his bones had become weak. He now wished that he could meet his Lord. He asked Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ to supplicate to Allāh سُبْحَانَهُ وَتَعَالَى on his behalf that he attains martyrdom and gets to meet his son Saʿad رَضِيَ ٱللَّهُ عَنْهُ in Paradise. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ supplicated for him and his prayer was answered.



Uṣayr رَضِيَ ٱللَّٰهُ عَنْهُ

ʿAmr ibn Thābit رَضِيَ ٱللَّٰهُ عَنْهُ who was also known as Uṣayr, had always remained away from Islām. When the day came for the battle of Uḥud, he embraced Islām and arrived at the battlefield with sword in hand.

He fought bravely against the enemy until he became injured and fell. When the Muslims saw him, they were astonished and asked him the reason for coming to the battle. Was it because of his inclination towards Islām or his patriotism?

Uṣayr رَضِيَ ٱللَّٰهُ عَنْهُ replied:

بل رغبت فى الاسلام فأمنت بالله و رسوله فاسلمت و اخذت سيفى و قاتلت مع رسول الله صلى الله عليه وسلم حتى اصابنى ما اصابنى

'Rather, my desire for Islām, so I brought faith on Allāh (سُبْحَانَهُ وَتَعَالَىٰ) and His Messenger. I embraced Islām, took my sword and fought alongside Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ until I became afflicted with these wounds'

He finished saying these words and then passed away.

Abū Hurayrah رَضِيَ ٱللَّٰهُ عَنْهُ used to ask, 'Tell me which person reached Paradise without even praying one Ṣalāh?'. The answer was ʿAmr ibn Thābit رَضِيَ ٱللَّٰهُ عَنْهُ.

News reaches Madīnah

News of the battle reached Madīnah. The people in Madīnah were more concerned about the wellbeing of Rasūlullāh ﷺ than even their own relatives.

Saʿad ibn Abū Waqqās رَضِيَ ٱللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ passed by one Anṣāri woman whose husband, brother and father had all been martyred in the battle. When she was informed of their martyrdom, she said, 'First tell me, how is Rasūlullāh ﷺ?'

The people said, 'With Allāh's praise, he is well.' The woman said, 'Show me his blessed face. When I see him with my eyes, I will be at peace.' The people indicated towards Rasūlullāh ﷺ informing her that was him. When she saw Rasūlullāh ﷺ she said:

كل مصيبة بعدك جلل

'All problems after you, are without truth'

The Burial of the Martyrs

In this battle, a total of seventy Companions رَضِيَٱللَّهُعَنْهُمْ were martyred, most of whom were from the Anṣār. The condition of the Muslims at the time was that they did not even have enough cloth for a proper shroud.



The state of Muṣʿab ibn ʿUmayr رَضِيَٱللَّهُعَنْهُ was also the same. If his shroud sheet covered his head, then his feet would become uncovered and if the feet were covered, then his head would become uncovered.

They were finally told to cover his head with the sheet and cover his feet with a grass called idhkhir. Ḥamzah رَضِيَٱللَّهُعَنْهُ also had the same condition as mentioned in narrations from Ṭabrāni and Mustadrak al-Ḥākim.

Some Companions رَضِيَٱللَّهُعَنْهُمْ didn't even have the privilege of their own shroud or grave. Two Companions رَضِيَٱللَّهُعَنْهُمَا would be buried in the same shroud and two or three Companions رَضِيَٱللَّهُعَنْهُمْ were buried in a single grave.

At the time of burial, it was asked, who knew the most Qur'ān from the deceased. Whoever was pointed out, they would be buried closest to the Qiblah in the grave.

The order was given that they be buried with their blood on their bodies and without being bathed. Some people intended that they would take the martyrs to Madīnah and bury them there, but Rasūlullāh صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ did not give them permission and commanded that they should be buried where they were martyred.

If you go to Uḥud today, you can see where the martyrs are buried. There is a wall built around the graveyard and if you look inside, you can see the location of some of the graves.



May Allāh سُبْحَانَهُ وَتَعَالَىٰ accept the sacrifices of the Companions رَضِيَ ٱللَّهُ عَنْهُمْ.

The Names of the Martyrs of Uḥud

In ibn Hishām, the names of the Muslims who died during the battle are listed as show below. A total of 65 names are mentioned from the Muhājirūn and the Anṣār.

Martyrs from the Muhājirūn

Name	Tribe
Ḥamzah ibn ʿAbd al-Muṭṭalib رَضِيَ ٱللَّهُ عَنْهُ	Banū Hāshim ibn ʿAbd Manāf
ʿAbdullāh ibn Jahsh رَضِيَ ٱللَّهُ عَنْهُ	Banū Umayyah ibn ʿAbd as-Shams
Muṣʿab ibn ʿUmayr رَضِيَ ٱللَّهُ عَنْهُ	Banū ʿAbd ad-Dār ibn Qusayy
Shammās ibn ʿUthmān رَضِيَ ٱللَّهُ عَنْهُ	Banū Makhzūm ibn Yaqadhah

Martyrs from the Anṣār

Name	Tribe
ʿAmr ibn Muʿādh رَضِيَ ٱللَّهُ عَنْهُ	Banū ʿAbd al-Ashhal – Total 12
Al-Ḥārith ibn Anas رَضِيَ ٱللَّهُ عَنْهُ	
ʿUmāra ibn Ziyād رَضِيَ ٱللَّهُ عَنْهُ	
Salamah ibn Thābit رَضِيَ ٱللَّهُ عَنْهُ	
ʿAmr ibn Thābit رَضِيَ ٱللَّهُ عَنْهُ	
Thābit ibn Waqsh رَضِيَ ٱللَّهُ عَنْهُ	
Rifāʿah ibn Waqsh رَضِيَ ٱللَّهُ عَنْهُ	
Ḥusayl ibn Jābir رَضِيَ ٱللَّهُ عَنْهُ	
Ṣayfī ibn Qayẓī رَضِيَ ٱللَّهُ عَنْهُ	
Ḥabāb ibn Qayẓī رَضِيَ ٱللَّهُ عَنْهُ	
ʿAbbād ibn Sahl رَضِيَ ٱللَّهُ عَنْهُ	
Al-Ḥārith ibn Aus رَضِيَ ٱللَّهُ عَنْهُ	
Iyās ibn Aus رَضِيَ ٱللَّهُ عَنْهُ	Rātij -Total 3
ʿUbayd ibn al-Tayyihān رَضِيَ ٱللَّهُ عَنْهُ	

Ḥabib ibn Yazīd رَضِيَ ٱللَّهُ عَنْهُ	
Yazīd ibn Khāṭib رَضِيَ ٱللَّهُ عَنْهُ	Banū Ẓafar – Total 1
Abū Sufyān ibn al-Ḥārith رَضِيَ ٱللَّهُ عَنْهُ	Banū ʿAmr ibn ʿAuf – Total 2
Ḥanẓalah ibn Abū ʿĀmir رَضِيَ ٱللَّهُ عَنْهُ	
Unays ibn Qatādah رَضِيَ ٱللَّهُ عَنْهُ	Banū ʿUbayd ibn Zayd – Total 1
Abū Ḥayyah رَضِيَ ٱللَّهُ عَنْهُ	Banū Thaʿlabah ibn ʿAmr – Total 2
ʿAbdullāh ibn Jubayr رَضِيَ ٱللَّهُ عَنْهُ	
Khaythamah ibn Abū Saʿad رَضِيَ ٱللَّهُ عَنْهُ	Banū as-Salm – Total 1
ʿAbdullāh ibn Salamah رَضِيَ ٱللَّهُ عَنْهُ	Banū al-ʿAjlān – Total 1
Subayʿ ibn Ḥāṭib رَضِيَ ٱللَّهُ عَنْهُ	Banū Muʿāwiyah ibn Malik – Total 1
ʿAmr ibn Qays رَضِيَ ٱللَّهُ عَنْهُ	Banū an-Najjār – Total 4
Qays ibn ʿAmr رَضِيَ ٱللَّهُ عَنْهُ	
Thābit ibn ʿAmr رَضِيَ ٱللَّهُ عَنْهُ	
ʿĀmir ibn Makhlad رَضِيَ ٱللَّهُ عَنْهُ	
Abū Hubayrah ibn al-Ḥārith رَضِيَ ٱللَّهُ عَنْهُ	Banū Mabdhūl – Total 2
ʿAmr ibn Muṭarrif رَضِيَ ٱللَّهُ عَنْهُ	
Aus ibn Thābit رَضِيَ ٱللَّهُ عَنْهُ	Banū ʿAmr ibn Mālik – Total 1
Anas ibn al-Naḍr رَضِيَ ٱللَّهُ عَنْهُ	Banū Adiyy ibn al-Najjār – Total 1
Qays ibn Mukhallad رَضِيَ ٱللَّهُ عَنْهُ	Banū Māzin ibn al-Najjār – Total 2
Kaysān رَضِيَ ٱللَّهُ عَنْهُ	
Sulaym ibn al-Ḥārith رَضِيَ ٱللَّهُ عَنْهُ	Banū Dinār ibn al-Najjār – Total 2
Nuʿmān ibn ʿAbd ʿAmr رَضِيَ ٱللَّهُ عَنْهُ	
Khārijah ibn Zayd رَضِيَ ٱللَّهُ عَنْهُ	Banū al Ḥārith ibn al-Khazraj – Total 3
Saʿad ibn al-Rabīʿ رَضِيَ ٱللَّهُ عَنْهُ	
Aus ibn al-Arqam رَضِيَ ٱللَّهُ عَنْهُ	
Mālik ibn Sinān رَضِيَ ٱللَّهُ عَنْهُ	Banū al-Abjar – Total 3
Saʿīd ibn Suwayd رَضِيَ ٱللَّهُ عَنْهُ	
ʿUtbah ibn Rabīʿ رَضِيَ ٱللَّهُ عَنْهُ	
Thaʿlabah ibn Saʿad رَضِيَ ٱللَّهُ عَنْهُ	Banū Sā’idah ibn Kaʿab – Total 2
Thaqf ibn Farwah رَضِيَ ٱللَّهُ عَنْهُ	
ʿAbdullāh ibn ʿAmr رَضِيَ ٱللَّهُ عَنْهُ	Banū Ṭarīf – Total 2

Ḍamrah رَضِيَ ٱللَّهُ عَنْهُ	
Naufal ibn ʿAbdullāh رَضِيَ ٱللَّهُ عَنْهُ	Banū ʿAuf ibn al-Khazraj – Total 5
ʿAbbās ibn ʿUbādah رَضِيَ ٱللَّهُ عَنْهُ	
Nuʿmān ibn Mālik رَضِيَ ٱللَّهُ عَنْهُ	
ʿUbādah ibn al-Hashās رَضِيَ ٱللَّهُ عَنْهُ	
Al-Mujadhdhar ibn Dhiyād رَضِيَ ٱللَّهُ عَنْهُ	
Rifāʿah ibn ʿAmr رَضِيَ ٱللَّهُ عَنْهُ	Banū al-Ḥublā’ – Total 1
ʿAbdullāh ibn ʿAmr رَضِيَ ٱللَّهُ عَنْهُ	Banū Salimah – Total 4
ʿAmr ibn al-Jumūḥ رَضِيَ ٱللَّهُ عَنْهُ	
Khallād ibn ʿAmr رَضِيَ ٱللَّهُ عَنْهُ	
Abū Ayman رَضِيَ ٱللَّهُ عَنْهُ	
Sulaym ibn ʿAmr رَضِيَ ٱللَّهُ عَنْهُ	Banū Sawād ibn Ghanm – Total 3
ʿAntarah رَضِيَ ٱللَّهُ عَنْهُ	
Sahl ibn Qays رَضِيَ ٱللَّهُ عَنْهُ	
Dhakwān ibn ʿAbd Qays رَضِيَ ٱللَّهُ عَنْهُ	Banū Zurayq ibn ʿĀmir – Total 2
ʿUbayd ibn al-Muʿallā’	

Summary of Gazwah Uḥud

Battle Number	11	
Name of the Battle	Uḥud	
Date of the Battle	2AH	Shawwāl
Reason for Expedition	After the defeat of Badr, the Quraysh wanted revenge against the Muslims	
Location	Jabl Uḥud - Madīnah	
Representative of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ in charge of affairs in Madīnah	ʿAbdullāh ibn Umme Maktūm رَضِيَٱللَّهُعَنْهُ	
Standard Bearer for the Muslim Army	Muṣʿab ibn ʿUmayr رَضِيَٱللَّهُعَنْهُ	
Leader of the enemy forces	Abū Sufyān ibn Ḥarb	
Number of Muslims	700	
Number of enemy forces or information about them	3000	
Number of nights Rasūlullāh spent outside of Madīnah for Expedition	None, as battle was in Madīnah	
Type of Battle	Defence	
Verses of Qur’ān narrated in relation to Expedition	60 verses in Sūrah Āl-ʿImrān	
Outcome of Battle	Quraysh won the battle; seventy Muslims were martyred, and 23 Quraysh were also killed	

Summary

The Battle of Uḥud had begun with the Muslims overpowering the Quraysh with the latter fleeing the battlefield. Many of the archers who had been positioned on a small mound thought victory had arrived and abandoned their post. The rear of the Muslim army was now vulnerable, and the Quraysh took advantage of the opportunity.

The rear of the Muslim army met the front and confusion spread amongst them. The standard bearer of the Muslims, Muṣʿab ibn ʿUmayr رَضِيَ ٱللَّهُ عَنْهُ was martyred. Due to his resemblance to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, some Muslims thought he had been killed causing them to become disheartened.

However, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was still alive and as soon as the Companions رَضِيَ ٱللَّهُ عَنْهُمْ found out, they rallied around. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was protected by his Companions رَضِيَ ٱللَّهُ عَنْهُمْ, many of whom were martyred on that day. They would put themselves in between Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and the enemy, shielding him as best they could.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, also sustained many injuries that day. He lost a tooth; his cheek was pierced by two links from his chain mail and his blessed forehead was also injured.

The Muslim army moved itself into one of the valleys of Uḥud, out of sight of the Quraysh. Some people from the Qurayshi army then desecrated the fallen martyrs.

Abu Sufyān called out to the Muslims, asking whether Rasūlullāh ﷺ was still alive, whether Abū Bakr رَضِيَٱللَّهُعَنْهُ was still alive and whether ʿUmar رَضِيَٱللَّهُعَنْهُ was still alive. He received no answer until ʿUmar رَضِيَٱللَّهُعَنْهُ called out to him. Abū Sufyān made a promise that they would meet again the following year in Badr.

The martyrs of Uḥud totalled seventy. There were buried in Uḥud without being given a bath. Some did not even have enough cloth to cover their bodies. Some graves had two or three Companions رَضِيَٱللَّهُعَنْهُمْ in them.

The battle of Uḥud is full of examples of bravery and selflessness from the Companions of Rasūlullāh ﷺ. Against all odds, they were winning the battle, however an error in judgment proved to be decisive. The Quraysh had defeated the Muslims that day but had not completed all their objectives. The Muslims would live to fight another day .

Sīrah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

Part 18 – The Battle of Uḥud (II)

www.Islamicacademycoventry.org

Islamicacademycoventry@hotmail.com

83-87 Cambridge Street

Coventry CV1 5HU